

Vo., Richmond Crestwood Va (3-13-93)

I'm amazed. The greatest St in the Century - and Crestwood Park etc. This man out for a human way Conf  
to me as not another hundred clubs like this in America. Haven't you heard that the  
Ch is doing it. This makes us feel very good and keep us true to it.

And not only this meeting. You seem to do this or like this all year. I've heard about what you  
do in Va - the finest, most thoughtful most workward club in the whole W Hemisphere

How could I ever get myself get depressed about Presbyterians

Tonight I want to give you even more reason for encouragement I want to tell you about the Pres. of Va

First a word about that Little County - Beauty

- ~~Mostly~~. I want to be a 1955 - per cap. income \$5, local gov't. no. 'Little' etc.

- ~~Then~~ The two answers -

All that would make anyone proud of Va - but what I am most proud of about Va - it has some of the most wonderful Xmas

traditional "southern" Presbyterians and therefore not "sticky" on this matter.

Enclosed is a map of Richmond. I hope this is helpful to you. I suggest that you follow I-95 south to Richmond. As you approach the city you will see an exit for Chamberlayne Avenue. DO NOT TAKE Chamberlayne Ave., but rather the next exit which I believe is I-64 West and Powhite Parkway. YOU WANT TO FOLLOW THE POWHITE PARKWAY SOUTH. (This means when you exit off I-95 to the right, you will almost immediately take a left on to Powhite Parkway.)

Follow Powhite Parkway, across the James river, and through a toll plaza TO Chippenham Parkway and exit onto Chippenham Parkway EAST. Stay in the right lane on the exit ramp and when you get on Chippenham Parkway. The next exit on Chippenham Parkway will be Jahnke Road. Exit off Chippenham Parkway to Jahnke Road and turn right on Jahnke Road. Go past the hospital (which is on your right) until you come to the church on your right.

Directions to your Motel:

Follow Powhite to Chippenham Parkway just as above, but do not get off on Jahnke Road, but exit to the Right to Midlothian Turnpike. When you come to Midlothian Turnpike turn right. You will see your Motel on the left right at this cloverleaf. It is the La Quinta motel. You will have to follow Midlothian Turnpike to the first traffic light and make a U-turn to come back to the hotel.

For some reason should you need to reach me my home number is 320-6930. The church number is 320-2269.

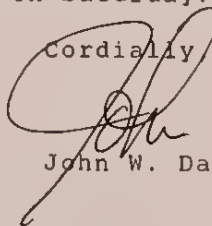
The Banquet begins at 6:00 p.m. ) Someone from the church will be by to pick you up at La Qunita about 5:40 p.m. This way you will not have to get back and forth on your own.

Please keep track of all your travel expenses as we will gladly cover all those costs. Your hotel room is already taken care of so there should be no charge to you for that.

If you could possibly call my office and ask for Mrs. Cathy Marshall with a sermon title and Scripture passage we would appreciate it. Cathy does the bulletin on Thursday A.M.

Again, it is wonderful to have you. Please drive carefully and I look forward to seeing you on Saturday. God bless you both.

Cordially



John W. Daniel

LM 359-2756

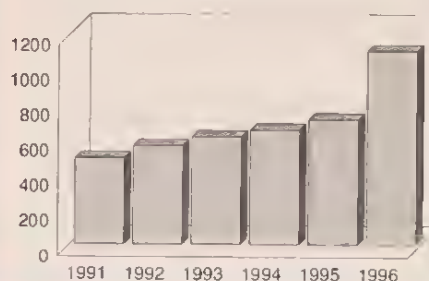
**Over 3,300 students of Korean heritage study at UCLA, the most of any university in the United States**

most prolific group of Korean Studies researchers in the country, with well over 20 books and scores of articles to their credit. Their collective research books and monographs far exceed the publication record of any other university faculty in Korean Studies in the Western world.

UCLA's Koreanist faculty teach regularly over 30 courses related to Korea, on topics ranging from traditional and modern history, literature, and religion, to contemporary sociology, anthropology, linguistics, and social welfare. Over 1,500 students every year take classes on Korea at UCLA. The Department of East Asian Languages and Cultures (EALC) at UCLA offers a comprehensive curriculum in Korean language, including four years of instruction in modern Korean and extensive training in traditional literary, historical, and religious texts written in classical Chinese and Sino-Korean. UCLA is in fact the only university in the United States that offers a regular curriculum in Korean classical language. UCLA has the largest enrollments of students of Korean heritage of any university in the country—over 3,300 students in 1996 out of a total UCLA enrollment of 35,000. For this reason, the university has designed the first program in Korean language instruction that caters specifically to the unique needs of 1.5- and 2nd-generation Korean-Americans. The Center for Korean Studies has also collaborated over the last four years with the Los Angeles Unified School District to develop a Korean-English Bilingual Immersion Program, in

**Korean Language Enrollments at UCLA**

Total yearly growth over last six years



which students in elementary school are being taught to use both English and Korean in all academic subjects. We hope through this innovative program to train a generation of Korean-American students who will be perfectly bilingual and bicultural and able to function effortlessly in any professional setting in either the United States or Korea.

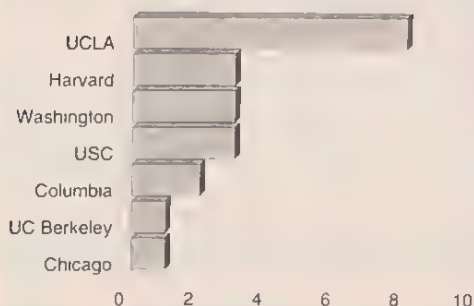
**UCLA offers 30 courses in the Humanities and Social Sciences focusing on Korea, the widest array of courses in any U.S. university curriculum.**

UCLA offers two undergraduate degrees in Korean Studies: a B.A. in Korean Language and Culture and an interdisciplinary B.A. in Asian Studies (Korea Emphasis). M.A. and Ph.D. degrees are also offered in Korean Studies, with specialties including history, literature, linguistics, religious studies, and all the social sciences. In 1996, nearly 100 UCLA students were undergraduate majors in Korean, and over 50 students were pursuing graduate degrees in various fields of Korean Studies. UCLA's first generation of doctoral students in Korean Studies has now graduated. These exceptional alumni are now occupying academic positions at several major universities, and have begun to establish themselves as leaders in the field of Korean Studies both in the United States and abroad.

The Center for Korean Studies also maintains exchange agreements with 11 major Korean universities, which allows sharing of faculty and

**Faculty in Korean Studies at Major U.S. Universities**

(Tenured and tenure track)



research projects between our campuses. About 15 scholars from Korean institutions of higher education visit the Center on an annual basis, substantially enriching the Center's programs.

## Gift Opportunities

The Center for Korean Studies is assisted by an Advisory Board comprised of leaders from the Los Angeles community who support the mission, goals, and objectives of the Center. The Board has recently embarked upon a campaign to raise a \$5 million endowment to fund the ongoing programs of the Center, including graduate and postdoctoral fellowships, conferences and symposia, a regular

colloquium series, faculty research grants, and a visiting scholars program. Private support is crucial to the long-term strategic development of the Center. The Center's Advisory Board provides the vision and leadership necessary to achieve the Center's primary goals: to educate university students and scholars on Korean civilization; to train the next generation of scholars for academic, public, and private-sector careers related to Korea; to support a dynamic research environment in Korean Studies at UCLA and to help disseminate that research to a national and international audience. The gift opportunities that follow represent the highest academic priorities of the Center for Korean Studies.

Annual Financial Needs		
Item	Annual Requirement	Currently Available
5 Graduate fellowships	\$100,000	\$40,000
2 International conferences/Symposia	40,000	-
15 Colloquia	15,000	-
5 Faculty research grants	25,000	-
Publications (including <i>Journal of Korean Studies</i> )	20,000	-
1 Postdoctoral fellow	35,000	-
3 Visiting scholars program	30,000	-
3 Graduate field research grants	15,000	-
Library book acquisitions	20,000	20,000
2 Student intern program	10,000	-
General administrative costs	60,000	60,000
	<b>\$370,000</b>	<b>\$120,000</b>
Total annual funding available		\$120,000
University sources		60,000
Outside sources		60,000
Total annual funding needed:		<b>\$370,000</b>
<b>Endowment requirement needed to generate program funding:</b>		<b><u>\$5,000,000</u></b>

For further information please contact:



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S. Moffett: sm-lec\Koreasuc-lec

Korea: Lessons From Success

The Presbyterian churches of Korea are not a model of ecclesiastical unity, but we could look long and far before finding better examples of spiritual and numerical growth. Let me use them as a case study this hour in my search for some patterns in recent church history which may give some promise of hope for America's no longer "mainline", almost bankrupt churches, churches which are no longer models of unity, growth or spiritual influence. Today I deal with Korea and success. Tomorrow I will take up China and failure. I will look for lessons in both--lessons from success and lessons from failure.

In Korea, and particularly in Korean Presbyterianism, the most obvious success has been in numerical growth. Where else will one find a downtown Presbyterian church with some 60,000 members, and that in only what is one congregation out of some 6,000 Protestant churches in the same Korean city. Less than 50 years ago it had only 27--17 penniless, homeless refugees fleeing the communist invasion of North Korea. 27 to 60,000.

Growth, of course, in Korean Christianity is not limited to the Presbyterians. A friend of mine some years ago returned in shock from a visit to Korea. He couldn't believe it. Methodists, he said, started in England with John Wesley, but the largest Methodist congregation in the world is not in England. It is Seoul, Korea. And Presbyterians started in Switzerland with John Calvin, but the largest Presbyterian congregation in the world is not in Switzerland. It is in Seoul, Korea. And Pentecostals, at least in their modern form, started in Southern California, in Azusa. But the largest Pentecostal congregation in the world is not in Southern California, but in Seoul, Korea.

But the Korean Presbyterians seem to have done it best. My father went to Korea 104 years ago, in 1890. There was then only one organized Presbyterian church in the whole country,

north and south, and not more than 100 adult Presbyterian church members, which probably meant a total community of about 300. In the early 1930s when I was a boy and the Presbyterians celebrated their first fifty years in Korea, the number of their churches had grown from 1 to 1,530, with a community grown from 300 to 200,000. The majority were in the north.

Today in the south alone, after the tragic division of the country, there are more Presbyterians in Korea than in all the fifty United States combined, though the statistics may not be quite comparable. At any rate, in 1984 when they celebrated their 100th anniversary, Korean Presbyterians exuberantly claimed a total of 6.5 million adherents, and 15,460 churches. I think the first number is a little high, too much anniversary pride, perhaps. Call it 5,000,000 or more, and still growing. That was ten years ago.

What made the Korean Presbyterians grow? They are two to three times the size of Korean Roman Catholics, who had a 100 year head start over the Protestants. They are five times larger than the Methodists though both entered the country at the same time, and five times the size of the Pentecostals, though elsewhere the Pentecostals are fast outpacing the mainline churches. Presbyterians are more than twenty times the number of Korean Baptists, which would seem impossible to a Texan. All this is just the reverse of what has happened in America. Why? What made the Presbyterians grow, and what can we learn from their success? <sup>1</sup>

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<sup>1</sup> Here is my educated guess on the number of adherents in 1993 in each Korean denomination, after looking at the wide differences in various recent estimates:

Presbyterians (8 major, 47 minor divisions)	-	5,500,000
Roman Catholics	-	2,500,000
Methodists (1 major, 4 minor divisions)	-	1,100,000
Pentecostals (1 major, 9 smaller divisions)	-	1,000,000
Korean Evangelical Church (2 divisions)	-	900,000
Baptists	-	150,000

Horace Underwood, who gives slightly different figures, dryly remarks, "Statistics on religion in Korea are very unreliable..."

# When the Headman Dies

By Stephen W. Linton

North Koreans revered Kim Il Sung as an old guerrilla fighter, a master of strategy. Always a step ahead of his enemies, he would suddenly appear to confound and crush his opponents. His death last week was his last surprise attack. Kim Il Sung is dead and no one knows what to make of it.

Few Americans ever learned about North Korea or made friends with its people. Most who tried were denied entrance to Mr. Kim's "paradise on earth." Western analysts dismissed him as a "Stalinist dictator." Because the death of a tyrant is an opportunity for progress, by this line of reasoning, his death should be considered a positive development for Korea and for American interests in East Asia.

But the exact opposite is true. Whatever one may think of the late President of the Democratic People's Republic of Korea, his untimely departure could create a whole new set of problems for Korea and the world. Only a wise and measured response

*Stephen W. Linton, a research associate at Columbia University's Center for Korean Research, met with Kim Il Sung in North Korea as a consultant to the Rev. Billy Graham.*

may avoid another major setback in the Clinton Administration's hope to defuse the threat of a potentially nuclear North Korea.

The key is a better understanding of who Kim Il Sung was to the people of North Korea, and who his son, Kim Jong Il, hopes to be in their eyes. In Pyongyang, citizens weep openly before the towering statue of the man they reverentially called their Great Leader. To dismiss these spontaneous expressions of grief as the workings of a bizarre personality cult is to miss a chance to learn about the bonds that made Mr. Kim one of the most loved and most hated men of this century.

His hold on the North Koreans, so incomprehensible to outsiders, was rooted in rural village culture. Traditional society in Korea has always been cemented by a matrix of personal relationships, kinship loyalties and the Confucian cult of the family. North Korea, with a relatively homogeneous population of 22 million, acts like a rural village writ large. What happens when the village headman dies?

He leaves behind a society without a center. Because the headman provides both spiritual and political leadership, and because his authority is both personal and moral, his death leaves a gaping hole that needs much time and effort to mend. Only after a new leader emerges does the community completely regain its sense of identity and purpose. If confronted by a serious

challenge from the outside during this critical period of transition, the community may begin to pull apart.

Because social conventions are not generally written down in this kind of society, the absence of a strong personality at the center is far more disruptive than in societies where tradition is codified into laws. Succession from village headman to village headman is a delicate procedure that can take far more time and social energy than in societies with clear legal traditions. The outcome can never be taken for granted because the successor

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## Give North Korea time to regroup.

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must be accepted by his people as having unquestionable moral authority to rule them — what Confucius called the mandate of heaven.

The more ambiguity, the more resistance to the transition, the more time required and the more the community is put at risk. If the transition takes too long, the social fabric will begin to fray and petty disputes can spin out of control.